

horses, and brilliant, ample, and abundant food, (supporting numerous) dependants.

. (XIX.)

The deity as before ; the *JRishi* is named VAVRI; the metre of the two first stanzas is *Gdyatri*, of the two next *Anushtubh*, and of the fifth *Virditr&pd*.

1. Unprosperous circumstances afflict

VAVRI : may

. the acceptor (of oblations) become cognizant (of them), as, reclining on the lap of his mother, he beholds all things.

2. They who know (thy power) invoke thee incessantly, and nourish (thy) strength (by oblations) : they dwell in an impregnable city.

3. Living men, with collars of gold, earnest in praise, desirous of food, augment by this laudation the vigour of thee abiding in the white firmament.

4. May (AGNi) with his two relatives, (heaven and earth),, hear this faultless (praise), acceptable as milk: he who, like the mixed oblation, is filled with food,¹ and, unsubdued, is ever the subduer of his foes.

5. Radiant (AfiNi), who art made manifest by the wind, and art sporting amidst the ashes (of the forest), be present with us: and may the fierce fiery flames, destructive of foes, be gentle to this thy worshipper.

¹ *Oharmo na vdjajathurak*, he in whose belly is food like the (*jharmak* : besides its ordinary sense of warm, hot, and that of day, assigned to it by *Ydsha*, the word has other meanings : *Sdyana* apparently identifies it with the ceremony called *Pravargya*, *pravargya* *iva* *gkarmo* *yatk* *havendjyenapayasd-sikta*, like the *Pravargya* the *gliarma*, sprinkled with the oblation butter and milk ; perhaps we should read *pravargye*, *X,

the *Pr&vurgya*, for, by a subsequent passage,
gharma means a
-vessel, a pitcher.